

"HUMANITY
FIRST"

THE NORTHERN SASKATCHEWAN

"MAN BEFORE
MONEY"

FARMER & LABOR NEWS

A WEEKLY PUBLICATION IN SYMPATHY WITH THE FARMER, LABOR AND C. C. F. MOVEMENT.

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'THE FASCISTS ARE TRAINING'

The Mayor of Saskatoon and Premier Anderson at Their Picnic

In the Saskatoon Star-Phoenix of Monday last we read as follows: "The invitations I accept are entirely my own affair," declared Mayer J. S. Mills today replying to criticism offered by the Unemployed Ex-Servicemen's Association of the attitude of himself, Premier J. T. M. Anderson, and representatives of the Canadian Legion in "upholding," the Ukrainian Shooters, an organization claimed to be under the control of former Austrian army officers, and Fascistic in objective.

Recently the mayor and the premier attended a picnic at Yorath Island held under the auspices of the Ukrainian Shooters. It was contended in a letter from the ex-servicemen's association to council, that meetings of this nature were contrary to Section 98 of the Criminal Code.

"And we ask you to take steps to investigate their activities," the communication further stated. The letter was filed without ac-

tion being taken.

The communication as submitted to city council was as follows:

"We have information that the Ukrainian Shooters of Saskatoon, is an organization under control of Fascist army officers, who still stand for the same principles against which we fought in the last war.

"Fascism is unconstitutional and is the foe of democracy.

"We hold no brief for Communism, and wish to protest strongly against the premier of Saskatchewan, the mayor of Saskatoon and representatives of the Canadian Legion for upholding an association who are in training and are in favor of force.

"We claim that meetings of this nature are contrary to Section 98 of the Criminal Code and we ask you to take steps to investigate their activities."

(Signed) JACK CANDLINE,
Secretary

The Naked Truth

The "elders" who are now in control of America's political, financial and industrial affairs are forced to confess that they "have made a mess of things."

So declared Harold L. Ickes, Secretary of the Interior, in a remarkable address to the graduating class of Washington and Jefferson College at Washington, Pa.

"We are in the midst of a social revolution," said Mr. Ickes. "We have lost our old sureness, our old confidence that we are particularly favored of God, that nothing can happen to us, the best of all peoples, in the best of all countries, in the best of all worlds.

"We are accustoming ourselves to drastic changes in our modes of living. Hesitantly even fearfully, we are embarking on new social adventures just as truly as our forefathers set out on untrodden and uncharted paths in the earlier days.

Humbly Confesses

"Instead of offering you platitudinous advice," he continued, "we are today standing before you, and confessing, frankly and humbly, that we have made a mess of things.

"All that we asked from the government yesterday was negation. So long as the powerful could exploit his brother, we wanted less government in business. We wanted the law of the jungle, where the strong can despoil the weak. We wanted to be let alone to pursue our selfish, acquisitive, lawless, godless ways.

"Today, it is a different story. The arrogant and ruthless have been caught helpless in the very machines they erected. Rugged individualists are running to the government at Washington, begging

for more government in business to save something out of the wreckage that they so wantonly brought about."

Mr. Ickes made an earnest plea for all young men and women to take an interest in public affairs.

"We must build a new social order," he said. We must set up higher social ideals.

"Society is no happier or stronger than its most miserable and weakest group. The terrible period through which we are passing, if it has taught us nothing else, has made us realize our dependence on each other.

"If we are to build a happier future for our children and our children's children, we must build it together. Above all else, we must adhere to the policy of protecting the weak against the strong, of curbing overreaching, ruthless power."

Wasting Other People's Money

Percy A. Rockefeller, son of William and nephew of the elder John D., told the world just how carefully some "great financiers" guard other people's money entrusted to their care.

Rockefeller was a director in the International Match Corporation of Ivar Kreuger for seven or eight years. With his fellow directors, he is being sued for \$100,000,000 by trustees of the bankrupt corporation, on the ground that they "abdicated and surrendered their powers" to Kreuger, and let him loot the company.

On the witness stand, Rockefeller admitted that he had never

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FREEDOM AND SOCIAL JUSTICE

Under Capitalism and Under Socialism

The apologists for our present system are constantly prattling about our personal freedom. If there is any one thing which we should possess, at least in some measure, it is a reasonable amount of the thing called 'personal freedom.' History is overcrowded with records of the sacrifices that have been made in the cause of personal freedom.

Every milestone on the road to progress is a monument in honor of the millions who have lived and died for the sake of freedom, and the end is not yet. For today, we still find that personal opinion is restricted, and that individuals have not the freedom to express their thoughts for fear of censorship and punishment by the powers in control of the bars of justice in a country which boasts of its freedom! Countless numbers of intelligent citizens whose opinions are just as sane, just as valuable, and just as deserving of expression, dare not voice their thoughts for fear they may lose their job. We find this fear controlling all up and down the line, whether it be the highest or lowest paid worker. So long as they are in subjection to someone else, they are not their own; they are bought with a price, that price being personal liberty and freedom.

In the program of the C. C. F. is the following sponsored by Prof. King Gordon: Freedom of speech and assembly for all; repeal of section 98 of the Criminal Code; amendment of the Immigration Act to prevent the present inhuman policy of deportation; equal treatment before the law of all residents of Canada, irrespective of race, nationality, or religious or political beliefs.

In recent years, Canada has seen an alarming growth of Fascist tendencies among all governmental authorities. The most elementary rights of freedom of speech and assembly have been arbitrarily denied to workers and to all whose political and social views do not meet with the approval of those in power. The lawless and brutal conduct of the police in certain centres in preventing public meetings and in dealing with political prisoners must cease. Section 98 of the Criminal Code which has been used as a weapon of political oppression by a panic-stricken capitalist government must be wiped off the statute book, and those who have been imprisoned under it must be released. An end must be put to the inhuman practice of deporting immigrants who were brought to this country by immigration propaganda, and now, through no fault of their own, find themselves victims of an executive department against whom there is no appeal to the courts of the land. We stand for full economic, political and religious liberty for all.

How fearful is the old party politician, in his pitiful and desper-

ate attempt to cling to a policy that has outlived its usefulness. Experience has proved him to be a willing supporter of every form of deception, including imprisonment, banishment, torture, and death, and all in the name of freedom and social justice!

The plank in the C. C. F. platform, dealing with this question reads as follows: "The establishment of a commission composed of psychiatrists, psychologists, socially minded jurists, and social workers to deal with all matters pertaining to crime and punishment and the general administration of law in order to humanize the law, and bring it into harmony with the needs of the people."

"While the removal of economic inequality will do much to overcome the most glaring injustices in the treatment of those who come into conflict with the law, our present archaic system must be changed and brought into accordance with a more modern concept of human relationships. A new system must not be as is the present one, based on vengeance and fear, but upon understanding of human behavior. For this reason, its planning and control can not be left in the hands of those steeped in an outworn legal tradition; and therefore it is proposed that there shall be established a national commission composed of psychiatrists, psychologists, socially minded jurists and social workers, whose duty it shall be to devise a system of prevention and correction consistent with other features of the new social order."

There is much that might be said about social justice, but the paragraphs quoted cover all the major points. There is not one of us but can recite many, many instances of social injustices, from our own personal experiences, as well as others. When one permits themselves to think about it at all, we would lack even the intelligence of the lowest form of life if we did not realize that it was time something was done to prevent any further continuance of such injustice. It lies within the power of the people of Canada to say whether we shall allow the present system to continue, or whether we shall have the law of "humanity first."

PROVINCIAL ELECTION

Victoria, August 2.—Seventeenth legislature of the province of British Columbia was dissolved late Tuesday by proclamation of Lieut. Governor J. W. Fordham Johnson, acting on the advice of Premier S. F. Tolmie and his ministers. No official date was announced for the general election to follow, but the voting is expected about the middle of October.

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C. F.'s Policy will not under any consideration be published

STATE CONTROL vs. STATE OWNERSHIP

No subject today seems to be holding the attention of the opponents of the C. C. F. so firmly as the subject of Socialism. If one may judge by their words and actions, it is bothering them more than they care to admit. First and foremost, from beginning to end, their voices are raised in the warning cry 'Beware of Socialism.' Their reason why, is that you will lose your freedom and liberty! They go to great, overdone lengths to try to prove to those who will listen to them that state ownership under socialism will be a condition of slavery, but that state control under capitalism will be a state of bliss. This is not a new line of reasoning. History is replete with the cries of the reactionary. They have ever felt it their duty to raise the barriers that obstruct the light which struggles to penetrate the darkness, pointing the way to a freer and more abundant life. Such action will, however as in the past, avail them nothing, since their's is not a noble aim, but is the voice of the parasite, crying to retain and maintain the special privilege of personal selfishness. Right must triumph and the unjust demands of the capitalist will meet defeat before the ever-increasing march of humanity for release from the tyranny of the golden god.

Quoting the words of Giovannitti, Italian clergyman, we say: "What about the better and nobler humanity when there shall be no more slaves, where no man will ever be obliged to go on strike in order to obtain 50 cents more a week, where children will not have to starve any more, where women will no more have to go out and prostitute themselves, where at last there will not be any more slaves, and more masters, but one great family of friends and brothers. It may be that you do not believe in that. It may be that we are dreamers; it may be that we are fanatics. But so was a fanatic, Socrates, who instead of acknowledging the philosophy of the aristocrats of Athens, preferred to drink the poison. And so was a fanatic, the Saviour, Jesus Christ, who instead of acknowledging his submission to the rulers of the time, and all the priestcraft of the time, preferred the cross between two thieves." This is also our plea for socialism, where there is one great unification of humanity, where there is state ownership of all the wealth of the world where we are all joint holders, and share in all the profit to be derived therefrom. Profits which make the earth a heaven, the heaven it is intended to be, and not only the rich man's paradise, as those who believe in the perpetuation of the system now in force would continue.

Under state control as proposed by the capital-

ist supporters there would be even less liberty, if that were possible, than there is at the present time. They merely propose to continue the present system with the force of the dictator behind, to effectively control any who might raise their voices in protest. Decades have passed, in which those who have reached the end had the glorious opportunity of making life fit for humanity, but they allowed selfishness to over-rule their better impulses, opportunity was lost and now they must reap what they have sown. It is no more possible to restore that opportunity to them than it is possible to restore to the man old in years, his youth. His day is done, and the only sensible thing for them to do, is to accept and acknowledge a life badly spent, and leave it to the rising youth of a new economic era to replace the old, worn-out customs with a system which meets the needs of an advanced people.

State ownership under socialism offers to the people equal status, acknowledging no master, but all working together for the good of all.

State ownership under capitalism offers to the people a more drastic continuation of the system which permits such conditions as we are suffering under today. Men and women of Saskatchewan and Canada you will soon be called upon to make the most momentous decision ever asked of you.

WILL YOU VOTE FOR FREEDOM OR SLAVERY?

"A MASTERLY DEFENCE"

An editorial appeared in the Prince Albert Daily Herald of July 29th, entitled 'A Masterly Defence.'

Just what is intended to be conveyed by those words? Does the editor wish us to believe that Mr. King has risen to the defence of Capitalism? Surely not. If capitalism has done for humanity fifty percent of what its exponents are claiming for it, no party should feel called upon to send an S. O. S. to their Mr. Kings, or their Mr. Bennetts, to rise in its defence! This Mr. King proceeded to do, immediately on his arrival in the city of Prince Albert. It would seem more appear that he has met with a certain degree of success, if the hysterical reaction of J. G. Diefenbaker, K. C. can be accepted as an indication, who is quoted as saying, after listening to Mr. King at the Board of Trade banquet—"It had been an inspiring message, envisioning a new future and a new life—a message both beautiful and scholarly, coupled with the imagination and practical outlook of a statesman."

Is the Tory lion preparing to lie down with the Liberal lamb? If not, why all the effusiveness?

Referring to Mr. King's ability as an economist, we can only judge by his past record as a public man. In the words of the Great Master 'by their deeds shall ye know them.' Does this mean that they are to be known by their ability to make a flowery speech?

In examining the deeds of Mr. King, what do we find? Is it not a fact that his life has been devoted rather to the advancement of the Liberal party than to the advancement of the conditions in the interest of humanity? And when we are called upon to interpret his idea of a high ideal, we are reminded of his association with the Beauharnois scandal. At the political picnic at the Rideau, Mr. King told his audience of the wonderful policy of the Liberals, and how he proposed to take the Canadian people out of the present depression. He also told them that for 3 years he had given Mr. Ben-

THE PARABLE OF THE WATER TANK

There was a certain very dry land, the people whereof were in sore need of water. And they did nothing but to seek after water from morning until night, and many perished because they could not find it.

Howbeit, there were certain men in that land who were more crafty and diligent than the rest, and these had gathered stores of water where others could find none and the name of these men was called capitalists. And it came to pass that the people of the land came unto the capitalists and prayed them that they would give them of the water they had gathered that they might drink, for their need was sore. But the capitalists answered them and said:

"Go to, ye silly people! Why should we give you of the water which we have gathered for then we should become even as ye are, and perish with you? But behold what we will do unto you. Be ye our servants and ye shall have water."

And the people said, "Only give us to drink and we will be your servants, we and our children," and it was so.

Now, the capitalists were men of understanding, and wise in their generation. They ordered the people who were their servants, in bands with captains and officers, and some they put at the springs to dip, and others did they make to carry water, and others did they cause to seek for new springs. And all the water was brought together in one place, and there did the capitalists make a great tank for to hold it, and the tank was called the Market, for it was there that the people, even the servants of the capitalists, came to get water. And the capitalists said unto the people:

"For every bucket of water that ye bring unto us, that we may pour it into the tank, which is the Market, behold! we shall give you a penny, but for every drink of it, ye and your wives and your children, ye shall give to us two pennies, and the difference shall be our profit seeing that if it were not for this profit we would not do this thing for you, but ye should all perish."

And it was good in the people's eyes, for they were dull of understanding, and they diligently did bring water unto the tank for many days, and for every bucket which they did bring the capitalists gave them every man a penny; but for every bucket that the capitalists drew forth from the tank to give again unto the people, behold! the people rendered to the capitalists two pennies.

And after many days the water tank, which was the Market overflowed at the top, seeing that for every bucket the people poured in they received only so much as would buy again half a bucket. And because of the excess that was left of every bucket, did the tank overflow, for the people were many, but the capitalists were few, and could drink no more than the others. Therefore did the tank overflow.

And the people, having no free hand, remaining silent. We question the virtue of that silence, if, as it appears, Mr. King and his followers are so confident that the fascist solution which they offer would have saved the untold suffering of humanity during the last three years.

And when the capitalists saw that the water overflowed, they said to the people:

"Se ye not the tank, which is the market, doth overflow? Sit ye down, therefore and be patient, for ye shall bring us no more water till the tank be empty."

But when the people no more received the pennies of the capitalists for the water they brought, they could buy no more water from the capitalists, having naught wherewith to buy. And when the capitalists saw that they had no more profit because no man bought water of them they were troubled. And then they sent forth men in the highways, the byways, and the hedges, crying, "If any thirst let him come to the tank and buy water of us, for it doth overflow." For they said among themselves, "Behold, the times are dull; we must advertise."

But the people answered saying: "How can we buy unless ye hire us, for how else shall we have the wherewithal to buy? Hire ye us, therefore, as before, and we will gladly buy water, for we thirst, and ye will have no need to advertise." But the capitalists said to the people: "Shall we hire you to bring water when the tank, which is the Market, doth already overflow? Buy ye, therefore, first water, and when the tank is empty through your buying, will we hire you again." And so it was because the capitalists hired them no more to bring water that the people could not buy the water they had brought already, and because the people could not buy the water they had brought already, the capitalists no more hired them to bring water. And the sayings went abroad, "It is a crisis."

And the thirst of the people was great, for it was not now as it had been in the days of their fathers, when the land was open before them, for every one to seek water for himself, seeing that the capitalists had taken all the springs, and the wells and the water wheels and the vessels, and the buckets, so that no man might come by water save from the tank, which was the Market. And the people murmured against the capitalists and said, "Behold, the tank runneth over, and we die of thirst. Give us, therefore, of the water, that we perish not."

But the capitalists answered: "Not so. The water is ours. Ye shall not drink thereof unless ye buy it with pennies." And they confirmed it with an oath, saying, after their manner, "Business is business."

But the capitalists were disquieted that the people bought no more water, whereby they had no more profits, and they spoke one to another, saying: "It seemeth that our profits have stopped, our profits and by reason of the profits we have made, we can make no more profits. How is it that our profits are become unprofitable to us, and our gains make us poor? Let us therefore send for the soothsayers that they may interpret this thing unto us," and they sent for them.

Now the soothsayers were men learned in dark sayings, who joined themselves to the capitalists by reason of the water of the capitalists, that they might have thereof and live, they and their children. And they spoke for them, seeing that the capitalists were not a folk

(Continued on page 7)

ON THE RIGHT TRACK NOW

Better late than never

Seven leading Bishops of the Catholic church, meeting in Washington several weeks ago as administrative committee of the National Catholic Welfare Conference, declared that Society has brought on itself the depression and all its woes, "by ignoring for long decades the innate dignity of man and tramping on his human rights" "The workingman," they declared in a statement issued by the committee, "is entitled to a family wage which must be an amount sufficient not only to support husband, wife and children in frugal and decent comfort, but to provide against sickness, unemployment, infirmity and old age.

Right to organize

"His right to organize must not be interfered with. His right to an equitable share in the profits as a wage-earner must receive due consideration. His right to employment under normal, moral conditions should be assured.

"In a country so marvelously blessed as ours, no man should find it impossible to exercise the right given him by nature to earn his bread in the sweat of his brow. They declared that employment could be reduced by cutting down the profits of capital and increasing wages, and continued:

Would wipe out "water"

"If this principle were accepted by that small group of capitalists and industrialists, perhaps not even a hundred men, who control the financial destinies of our country, if they were to agree to cooperate with the government and with the masses whom they have so wronged, and to have it written into our legislation that capital in the future shall have a fair return on its investment, and nothing more, it would go far toward setting in motion the wheels of industry and solving the problem of unemployment."

Even a Yankee Mule Has

More Brains than the Combined Directors of Capitalism

Jonesboro, Ga. July 24.—The mules that drag the plows which make the crop in the land of cotton are reluctant about co-operating in the United States government's acreage reduction program.

For self-respecting mules, cotton stalks might as well bear a sign, "Don't tread on me." No mule of any standing at all would deliberately "stomp" down a cotton stalk. They have been trained for generations to walk between the rows. Now that some of the farmers are plowing under their crop, they are having difficulties about getting their motive power on the row.

The mules want to follow their early training. The longer legged ones have solved the problem by walking spraddle-legged.

Regina Convention

To the city of Regina goes the honor of being the place chosen to witness the most important event that has occurred since the Fathers of Confederation met to frame the Constitution of Canada sixty-six years ago.

Realizing that new times demand new laws, and that those laws must conform to the degree of progress made, several hundred men and women, sincere in their desire to help, met to discuss the problem which is uppermost in the minds of every thinking person today.

From six provinces they came from almost every rank of life noticeable among those absent being the bankers, composing a vast group of men and women who have devoted years to the study of economics; men and women of experience and wisdom; professors of economics, and professors of law; editors of some of the largest presses; and eminent leaders of the Labor movement in the House of Commons.

True, as the daily press has said there was not absolute accord of opinion in matters of detail. It was not expected. Had there been unanimity of opinions, there would have been no necessity of holding conventions. Such gatherings are for the purpose of hearing the opinion of all the people endeavoring to strengthen and further the cause of humanity first, and only by constructive criticism, and constructive suggestions do we improve.

Many hundreds of people read through the daily press, accounts of each daily happening in the convention, but in order to fully appreciate the full significance of so vital an issue, one would have had to be there in person. Masterful addresses, from masterful minds, showing to all the one and only way that will lead us out of this chaos of chaos, were presented to an over-crowded house. On the last night of the convention so keen was the interest of the people in Regina, that it was necessary to conduct an overflow meeting in the Labor Temple, in order that hundreds might not be disappointed, thus necessitating that each speaker should speak twice in the same evening.

Who shall say it was not a success? The next election will show how much of a success it has been or prove its failure. Success does not mean that to the C. C. F. must be accorded an over-whelming vote in the next election, or that we attain a majority at all. Our success will be measured by the intelligence shown by the people who are aware that capitalism is doomed, by those people who are above being bought by bribery,

MORGAN CROWNED KING OF ANARCHISTS

Crowning J. P. Morgan as "king of all the anarchists of the globe," Senator M. M. Neely (Dem., W. Va.) declared in the U. S. Senate that "the mighty monarch of money" is entitled to the designation because he had done more to discredit democratic government by 36 months of tax dodging than a horde of soap box orators could have accomplished in a hundred years.

In a merciless excoriation of the big financier, the West Virginia Progressive insisted that the tireless fomenter of world-wide revolution, Soviet Russia, should officially decorate Morgan for his distinguished service to the cause of Bolshevism.

Portraying Morgan as one of the richest men of all time, probably the wealthiest American, living or dead, Neely said that if anyone but a Morgan peck sman had disclosed the startling information of tax dodging it would have been deemed too "preposterous for consideration, too monstrous for mortal belief, too defamatory for publication."

"But the members of the House of Morgan themselves," he continued, "have written this shameful, shocking revelation into the record, where it will remain forever a melancholy memorial to the immorality, greed and barbarity of plutocracy at its highest tide in American history.

Heart closed to human misery

"While Morgan was escaping the payment of an income tax, more than 140,000 American farmers had the last acre of their land sold from under their feet in satisfaction of taxes they were too poor to pay. During the same period thousands of jobless working men had the roofs sold from over their heads to satisfy their taxes.

"But Morgan, the mightiest of millionaires, with his palatial English manor house, his mansions in New York and on Long Island, his shooting lodge in Scotland, his luxurious sea-going yacht that cost millions, his innumerable priceless treasures of art collected from all corners of the earth, with all of his luxury, power and pelf, was not moved by heart-breaking tragedies in the lives of the nation's distressed to contribute a farthing to the support of the Federal government and thereby relieve the unfortunate of a part of their burdens."

"If Morgan's failure to pay taxes violates no law, then indeed, as was said by Mr. Bumble, "The law is a ass."

In these blind and Godless days of sham and shallowness I sound an alarm. The human race has lost its way. Its path leads only to a frowning precipice and a black and bottomless abyss. The nations have "forgotten God" (the Good). The ages festering with ignoble Mammonism. Justice and liberty plead in vain their cause. Return! return, oh, ye children of men! Forsake your hopeless quest. Look up at the stars and read their serene message of Peace and Beauty and Brotherhood.—Morton Alexander, in The Llano Colonist.

people who are sincere and steadfast, and cannot be swerved from the high standard of aim and purpose for which we stand.

And to all who read this, I come, as a voice from the First National Convention of the Co-operative Commonwealth Federation bringing to you its message.—PEACE ON EARTH, GOOD WILL TO MEN.

Saskatoon Convention

At the Saskatoon Convention, July 4-5-6, the first and second days' programs were conducted at the Exhibition grounds, in the Stadium, where Independent Labor and United Farmers' of Canada met separately to discuss activities and to plan the outline for future procedure.

With a goodly number of delegates and visitors present, we feel much was accomplished.

On the third day, Farmer and Labor met in the Legion Hall to discuss political matters. This was the most interesting feature of the convention. Matters on which there was some misunderstanding were satisfactorily dealt with, all agreeing on the final resolutions as adopted and basing all conclusions on the fundamental principles of the Farmer-Labor group. Particularly referring to the Land Policy, it was felt that because of the apparent deliberate abuse of the land policy by those opposing the Farmer-Labor group, it was necessary to make this plank more clearly defined, so there could be no further misconstruing its real meaning. This was very ably dealt with by Geo. E. Williams, expert on agricultural matters.

The land policy will be fully explained and dealt with in a future issue of this paper.

At this convention, twenty-one members were elected to the provincial board of the Farmer-Labor group of the C. C. F. They were as follows: U. F. C. Executive—J. F. Herman, Rocanville; Geo. Bickerton, Neola; Mrs. S. Dixon, Unity; Mrs. R. T. Bennett, Marchwell; J. Huddleston, Walpole; C. B. Davis, Neville; C. Stolliker, Phippen. I. L. P. Executive—W. S. Harrison, Saskatoon; Mrs. C. T. Anderson, Prince Albert; Ralph McKay, Saskatoon; Howard Woods, Biggar; C. M. Fines, Regina; Mrs. V. M. Cousineau, Moose Jaw; Rev. Douglas, Weyburn. Farmer-Labor group F. Eliason, Saskatoon; Geo. Williams, Semans; T. E. Scriver, Wolsely; Jos. Phelps, Wilkie; Mrs. L. Lucas, Mazenod; Mrs. N. Myrick, Davidson; A. J. MacAuley, Waseca. These twenty-one members, comprising the provincial council were instructed to attend the National Conference in Regina.

It is not possible to convey in more words the confidence and en-

UNORGANIZED WORKERS TOIL FOR BARE SUBSISTENCE

City Exploits Unemployment

By A. B.

Prince Albert—The unemployed married men on relief here are receiving less in relief than in any other city in the West. The city fathers are mighty proud when they make this boast. How much longer this starvation rate will last is a question only the men themselves can answer.

Not organized

Up to the present time any attempt to organize the married men has met with dismal failure, but there are still some who have not entirely lost hope.

Every cent paid out on relief here has been well-earned before being doled out. Valuable improvements have been carried out here by relief workers. Prince Albert has surely received full value for their one-third share of relief, with the Government's two thirds thrown in for good measure.

Good pickings

The latest work started here was a sewer from the city to the penitentiary. The Government supplied all tools and materials. The married men on relief are doing all the work. This is good pickings for the city, as they can use this sewer for all the property out to the city limits at practically no cost.

No cash

The men are sure earning their little relief orders, which do not give them enough to sustain themselves and families.

Working fifth a pick and shovels at thirty cents an hour, not a cent of cash, just an order on a grocery that will give them enough to keep them from starvation until the next day that they work again. Half of the men here are undernourished and anything but fit for this work. If they do not wake up now, they never will.

—O. B. U. Bulletin, July 27th.

thusiasm which manifested itself during the entire convention. Every one who attended came away with renewed encouragement, and the determination to go out and carry on the good work of spreading the message of the way to economic freedom and social liberty.

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THE CASE FOR THE COMMONWEALTH

First Article

The corner stone of co-operative policy must rest upon the basic fact of abundance. That fact in itself is the most startling and the most revolutionary incident in respect of social relationships which the history of the modern world presents. It is only because Capitalism has achieved abundance that co-operation becomes possible, but given abundance as we have been given it, we have the basis for an entirely different social philosophy.

There is no place for co-operation under an economy of universal scarcity. Wherever there is a scarcity of those things necessary to life, competition or struggle for the major portion thereof is inevitable. That is the basic truth underlying the whole Capitalistic regime. At the time Capitalism began, scarcity was universal, and widespread famine and want were common. With the danger of want ever present, the individual, in the interests of self-preservation, sought to make himself secure regardless of his fellows. The philosophy of that time was, in very truth, "every man for himself," and if the devil should get the last one, few there were who cared, for such an occurrence could only mean that there was one less to compete for a share of the limited supply. So it was in the spirit of greed, fostered in scarcity that Capitalism took its rise, and in that spirit it developed the technique of competition for profit. During that process, however, we arrived at the age of plenty, an achievement of which the people of the world are only superficially aware.

The full significance of plenty has not yet dawned on the collective mind, so that while abundance is here, we retain the technique of a scarcity age, together with its competition and its greed. When the great fact of plenty has been fully accepted, individualism and competition will yield to social ends achieved by co-operation.

Do people who live in the cities compete with each other as to which shall obtain the most water from the kitchen faucet? Do they save it up in barrels and put it in the cellar? How foolish it would be to save up water for a "rainy day," when there is abundance of it. Competition is equally as absurd in regard to everything which has become abundant through industrial progress.

Production for Use

When it is fully understood that this is an age of plenty, an entirely different technique of production and distribution will evolve and the objective will be the general good instead of private gain. "Production for use" was anticipated long ago by men like Karl

Marx and Henry George. They were giants on the mountain top, and their range of vision was far beyond the average. In the end, however, we all arrive at the same conclusion, but not until events have brought us face to face with the facts. When a farmer sees his granaries bulging with grain which nobody wants, beef growing old and tough on the hoof because there is no market for it, his potatoes rotting in the cellar because no one wants to eat them, he begins to think how foolish it was for him to waste his efforts in that way, and how much better it would be if he produced the proper amount required for consumption.

Even a better lesson in "production for use" comes from our factories and warehouses. Here, for example, is a factory where boots and shoes are made. The factory is not running, and the warehouse is filled with boots and shoes. We leave that scene and we visit the working people who worked in that boot and shoe factory, and we find that their children are barefooted, and their own boots have been soled and patched until they cannot be repaired any further. We find also that there are hundreds of thousands of people throughout the country who need boots and shoes, but still the warehouses filled with these commodities remain closed. Why? Because the manufacturer had those boots and shoes made for profit and not for the people to wear. He finds that the people have not sufficient money to buy his boots at a profit price, so he refuses to sell until he gets a profit price. Manufacturing stops also for the same reason.

The ideal economic system would be one in which all that was produced would be consumed and all that could be consumed would be produced. The profit motive and the unequal distribution of purchasing power by the whole Capitalistic machine brings about the absurd condition that the more we are capable of producing, the less relatively speaking we are permitted to consume, and goods of all kinds are allowed to rot or be destroyed rather than be made available to consumers at less than a profit price.

Production for profit thus defeats the only intelligent purpose of all industry, which is the satisfaction of human wants. What has the genius of man been devoted to through the centuries if not to serving human needs? What is the use of a brilliant physician, if sick people are unable to consult him; of what use are fast trains if people cannot afford to ride on them; why boast of the output capacity

of a factory when people cannot buy the commodity it produces; of what satisfaction is it to the hungry unemployed to know that Canada is the greatest food-producing country in the world?

In a Co-operative Commonwealth, the private profit motive will give place to the social motive. Under that system there will be only one possible reason why any person might lack any service or any particular commodity, and that will be if such service is not available, or if such commodity, either for lack of raw material or for lack of capacity to produce, cannot be obtained. When the Commonwealth is established, it will not be regarded as particularly virtuous on the part of the State to force people to go through "purifying fires" of hunger, while granaries are bulging with wheat, and food-stuffs are being used for manure. Further, the Co-operat-

THE CROSS OF GOLD

The World Economic Conference in London has been crucified on a cross of gold. The delegates could not agree on a policy of stabilization of currencies, and the guinea stamp has been the potent factor in rendering futile the concentrated attempts of the world's greatest minds to bring order out of chaos.

Some critics have laid the blame for the impasse at the doors of the United States, and others have just as strenuously placed responsibility for the failure upon British statesmen for lack of a definite leadership and policy.

Five Commonwealth will come, unless it be true, as someone has said, that the human race is composed mostly of fools.

Premier Bennett's "herculean efforts" to bring the delegates on a common ground of discussion failed in their purpose. And so "the best laid plans of mice and men gang aft agley." The worried world must struggle alone in clouds of international doubt, suspicion and despair. The Big Interests cannot agree amongst themselves.

WHEN YOU

Have read this issue and are interested enough, send us a line what you think of the paper. Tell us frankly if any improvement can be made either in the editing or in the setting up.

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The Patient Unemployed

Most of the unemployed we see are good, patient, long-suffering fellows. Some are young and are having the iron of bitterness put into their souls all too early. Some are along in years, struggling against age and all the hard and cruel circumstances which cause them to lose much of their self-respect. Law and religion and institutions are coming to mean very little to them.

But the worst and cruelest thing about it all is the fact that under the severe strain and fear and worry and suffering the light of their souls goes out. While they suffer hunger and cold and ostracism their souls become dwarfed, stupefied and almost annihilated. What a fearful truth it is that they are made in the image of God but apparently here on earth that image is not to be developed and unfolded. That is the shame of our civilization, the tragedy of the ages.

Of course, as Robert Blatchford says, "these conditions are due to sin—but it is the sin of the smug hypocrites who grow rich upon the robbing and the ruin of their fellow creatures." And Jack London clinches the nail when he says, "If this is the best that civilization can do for the human, then give us howling and naked savagery."

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How consumers co-operatives in the British Isles have grown is described in a report showing that the supply about 20,000,000 co-operators, each representing a family.

A single association exists in each of the divisions of the British Isles—England, Wales, Scotland and northern Ireland. The English society has grown to be the largest single trading force in the world's co-operative trade, with the possible exception of Russia, its membership comprising practically every cooperative retail society in England and Wales, besides about 100 societies of other types, in all a total of 1,091.

The share capital of 321,350,000 in 1920 had doubled by 1930. Combined share and loan capital, the latter including deposits with its

banking department by retail societies, increased by almost one-half between 1926 and 1930, reaching \$340,490,000.

Each year has marked a steady increase in the number of employees while almost every other firm was firing. The total employed is now 42,000 with a total annual wage of \$27,500,000. Goods produced have averaged in value nearly \$150,000,000, representing 37 per cent of all goods sold by the society.

The largest single organization in the world concerned in growing, blending and packing of tea, cocoa and coffee is the English and Scottish Cooperative Wholesale Society, Ltd., whose sales in 1931 were 106,000,000 pounds more than the entire imports of tea of the United States.

Victor Hugo Saw the Dawn

"Friends, the hour in which we live is a gloomy hour, but of such is the terrible price of the future. A revolution is a toll gate. Oh! human race shall be delivered, uplifted and consoled! We affirm it. Whence shall arise the shout of love, if it be not from the summit of sacrifice? O, my brothers, here is the place of junction between those who think and those who suffer, this barricade is made of two mounds, a mound of ideas and a mound of sorrows. Misery here encounters the ideal. Here day embraces night, and says: I will die with thee, and thou shalt be born again with me. From the presence of all desolations faith gushes forth. Sufferings bring agony here, and ideas their immortality, this agony and this immortality are to mingle and compose our death. Brothers, he who dies here dies in the radiance of the future, and we are entering a grave illuminated by the dawn."

OUR READERS

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Cooperation vs. Competition

Cooperation brings men and women into more efficient, pleasant relationship to one another. It gives free play to our natural instinct for team work. Competition stimulates the ignoble, cooperation the noble traits in man. That cooperation promotes efficiency is shown by the fact that even gangs of criminals operate successfully under the nose of the law solely through the ability of their members to cooperate.

Cooperation is not only more moral than competition. It is more effective economically. Competition not only fosters fear and suspicion, but also breeds great economic waste. An instance is where fifty milkmen are compelled by competition to cover the same route, when one should do it without such waste of time and gasoline.

There are healthy, stimulating forms of competition that lend zest to life. These forms are to be encouraged. But the sordid commercial competition that profits from its neighbor's downfall is not among these.

IF YOU

Are interested in the Farmer-Labor movement and can afford to spend from 25c. to one dollar, we will be glad to receive your subscription.

Faith and Work

We pray "Thy Kingdom come, Thy will be done," and go about doing little or nothing toward bringing that kingdom. We must not expect that the Almighty will do all the necessary work required to set up His kingdom on earth. He works through men and it is up to men to do the work and prepare the way. By "kingdom" we do not mean some far away place of bliss. We mean that it will be a condition here on earth among the children of men that will make life worth living. We can make a heaven here on earth if we unite to do it by ushering in the true cooperative system. And such is the work we have set about doing.

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Shall History Repeat Itself?

They are talking about peace and preparing for war. All the undercurrents in Europe lead toward another world conflict which will make the late war look like a Sunday school affair. Speaking of the last war the editor of Human-ity, a Colorado publication says:

"Fifteen years ago we turned loose the demon of hate in every city, town and hamlet in our beautiful America. The black shadow of vengeance entered every school room, every home. In war madness we seized ten millions of the innocent youth of our "Christian" nation and trained them in the business of mass murder—sent them to Europe to aid in the bloody slaughter of thirty millions of human beings killed in the most

useless, senseless and revolting wars in all human history, a war to make the world safe for capitalism. And then when the cries and moans of war's victims had ceased we went back to business, the "peaceful" business of robbing each other, cheating each other, lying to each other and swindling each other. The profiteer, the bootlegger and the legalized bandit locked arms along the channels of "trade" and the pilfering, looting, despoiling of the masses in the name of "business" and "prosperity" went forward with hilarity and glee: "Buy, buy, buy! Your credit is good. Catchem and skin-em. Pluckem and fleecem. Mammon is God; America first; the Devil take the hindmost."



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"SOCIALISM IS THE TRUE CHRISTIANISM"

From address delivered at the U. F. C. at Saskatoon by Mrs. Louise Lucas, president of the Women's Section

The broadening education derived by traveling all over the province, thereby seeing at first hand the abundance of wealth provided by God and man, and the association with big-hearted, big minded men and women, boys and girls (not only in the large centres and high positions, but more largely in the outlying districts and lowly homes) have given me a new view of life and its meaning, and of our duties as citizens of a so-called Christian country. For this privilege, I thank all those who in various ways made this education and association possible. I have thereby come to understand what Frances Willard meant, when at the close of a life devoted to charity and service for the poor she declared that if she could live her life over again she would devote it to the cause of Socialism which is Christianity applied.

In presenting to you this short account of my stewardship for the past year, I may mention that, although quite a bit of time was devoted to defending your interests and in bringing your viewpoint (as laid down in the policy and program passed at the last convention) to the best of my ability, to the various executive meetings, conventions, and with other organizations, nevertheless, circumstances so decreed that the greatest share of my time and effort should be devoted to explaining our objective of bringing into being by constitutional means a new social order in which wealth production will mean a more abundant life for all, rather than as at present, riches for the few—poverty, degradation and misery for the many, and also in erasing from the minds of the people, the ungrounded fear and misapprehension of the word "Socialism."

I do believe that in a great measure, I have been successful in removing this fear, and so gained greater support for our educational movement in the interests of "Humanity First"; for we have learned that if we want to champion the farmers' cause we must concentrate on the human cause. Do the powers who now control the destinies of the people concentrate on this cause? I think not. Their main concern seems to be the system, instead of evolving a money system which would fit the needs of the people.

We had more than fifty important conferences since the World War. How much have they gained us? The Imperial Conference at Ottawa, to which so many looked for salvation, apparently, could do very little until we had a world conference, and now we are having a world conference, which I am afraid will be able to do very little until we have a planetary conference with Mars! That there may be some temporary improvement as a result of these conferences, I do not deny, but permanent improvement, I believe, can be evolved only by a fundamental change in our social system.

The people who believe we cannot help ourselves until someone

else does something about it, appear to me like the farmers who think they can't form a beef ring because some butcher has a monopoly, and they must sell all their beef to him, take what he gives them for their animal, pay him what he asks for his beef and then when they can't afford to buy the beef because the price is too high they must eat oxtails, although they really produced both.

If we have eyes to see and ears to hear, we must recognize that all indications point to socialism as the solution. According to the lessons of history, the example of nature, the attaining of manhood through the evolutionary stages of babyhood, childhood, etc., yes, even according to the prophets of all time, the records of the Bible and other historic evidence, we know that Socialism must come, for in the words of George H. Warren, M. P. for Great Britain:

"Socialism is that state of society evolving out of Capitalism. Sociologists tell us that in the upward march of mankind towards freedom and security, society evolves through five 'doms.' Beginning with savagedom, it went to slavery, then serfdom (under Feudalism) then wagedom (that is Capitalism). Now we are anxious to bring in the final 'dom'—FREEDOM. When the means of life are owned by the people as a whole, instead of by the few, as at present, then freedom and security will be the inheritance of every man, woman and child." So we know it must come; but it is for us to decide what form it shall take.

I have found the greatest fear which we have to combat is that fostered by the enemies of our movement, namely the fear that our system will crush individual initiative and all incentive for progress and improvement. On the contrary, the main thing to remember is what Canon F. Lewis Donaldson said:

"Socialism regards man as working with man for the common good. Individualism regards man as working against man for private gain. In this sense, Socialism is Christian. Individualism is not." Therefore, if we are a Christian nation, as we profess to be, it is time we carried out the Golden Rule rather than the rule of gold.

Bribery on wholesale scale

In words that blistered, Neely denounced Morgan's practice of letting his "close friends" in on the ground floor as a stupendous sinister and seductive scheme to rob the masses of the people of the last vestige of protection against the usurpation of the Money Trust.

The West Virginian said the financier had so distributed his bounty that he felt reasonably certain that he would be taken care of no matter which party was in power, and continued:

"With due respect for the absolute innocence of some of those whose names appear on Morgan's preferred lists, the naked, unblushing truth of the whole sordid matter is that Morgan and his fellow exploiters attempted to commit bribery on a wholesale scale, in the hope of tightening the Morgan stranglehold on the industrial and financial life of the nation."

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WE NEED

A correspondent in the Melfort district to send us local items of interest. We will be glad to hear from someone who is interested in the Farmer-Labor movement.

WHEN YOU

Have read this issue and are interested enough, send us a line what you think of the paper. Tell us frankly if any improvement can be made either in the editing or in the setting up.

THE PARABLE OF

THE WATER TANK

Continued from page 2

quick of understanding neither ready of speech.

And the capitalists demanded of the soothsayers that they should interpret this thing unto them, wherefore it was that the people bought no more water of them, although the tank was full. And certain of the soothsayers answered and said, "It is by reason of overproduction," and some said, "It is glut," but the signification of the two words is the same. And others said, "Nay, but this thing is by reason of the spots on the sun." And yet others answered, saying, "It is neither by reason of glut, nor yet of spots on the sun that this evil hath come to pass, but because of lack of confidence."

And while the soothsayers contended amongst themselves according to their manner, the men of profit did slumber and sleep, and when they awoke they said to the soothsayers: "It is enough. Ye have spoken comfortably unto us. Now go ye forth and speak comfortably likewise unto this people, so that they be at rest and leave us also in peace."

But the soothsayers, even the men of the dismal science—for so they were named of some—were loath to go forth to the people lest they should be stoned, for the people loved them not. And they said to the capitalists:

"Masters, it is a mystery of our craft that if men be full and thirst not but be at rest, then shall they find comfort in our speech even as ye. Yet if they thirst and be empty, find they no comfort therein but rather mock us, for it seemeth that unless a man be full our wisdom appeareth unto him but emptiness." But the capitalists said: Go ye forth. Are ye not our men to do our embassies?"

And the soothsayers went forth to the people and expounded to them the mystery of overproduction, and how it was that they must needs perish of thirst because there was overmuch water, and

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how there could not be enough because there was too much. And likewise spoke they unto the people concerning the sun spots, and also wherefore it was that these things had come upon them by reason of lack of confidence. And it was even as the soothsayers had said, for to the people their wisdom seemed emptiness. And the people reviled them, saying: "Go up, ye baldheads! Will ye mock us? Doth plenty breed famine? Doth nothing come out of much?" And they took up stones to stone them.

And when the capitalists saw that the people still murmured and would not give ear to the soothsayers, and because they feared lest they should come upon the tank and take of the water by force they brought forth to them certain holy men, (but they were false priests), who spake unto the people that they should be quiet and trouble not the capitalist because they thirsted. And these holy men who were false priests, testified to the people that this affliction was sent to them of God for the healing of their souls, and they if they should bear it in patience and lust not after water, neither trouble the capitalists, it would come to pass that after they had given up the ghost they would come to a coun-

try where there should be no capitalists but an abundance of water. Howbeit, there were certain true prophets of God also, and these had compassion on the people and would not prophesy for the capitalists, but rather spoke constantly against them.

Now, when the capitalists saw that the people still murmured and would not be still, neither for the words of the soothsayers nor of the false priests, they came forth themselves unto them and put the ends of their fingers in the water that overflowed in the tank and wet the tips thereof, and they scattered the drops from the tips of their fingers abroad upon the people who thronged the tank, and the name of the drops of water was charity, and they were exceedingly bitter.

And when the capitalists saw yet again that neither for the words of the soothsayers, nor of the holy men who were false priests, nor yet for the drops that were called charity, would the people be still, but raged the more, and crowded upon the tank as if they would take it by force, then they took counsel together and sent men privately among the people. And these men sought out the mightiest among the people and all who had skill in war, and took them apart and spake craftily with them, saying:

"Come, now, why cast ye not your lot in with the capitalists? If ye will be their men and serve them against the people, that they break not in upon the tank, then shall ye have abundance of water, that ye perish not, ye and your children."

And the mighty men and they who were skilled in war hearkened unto this speech and suffered themselves to be persuaded, for their thirst constrained them, and they went within unto the capitalists and became their men, and staves and swords were put into their hands and they became a defence unto the capitalists and smote the people when they thronged upon the tank.

And after many days the water was low in the tank, for the capitalists did make fountains and fish ponds of the water thereof and did bathe therein, they and their wives and their children, and did waste the water for their pleasure.

And when the capitalists saw that the tank was empty, they said, "The crisis is ended" and they sent forth and hired the people that they should bring water to fill it again. And for the water that the people brought to the tank they received for every bucket a penny, but for the water which the capitalists drew forth from the tank to give again to the people they received two pennies, that they might have their profit. And after a time did the tank again overflow even as before.

And now, when many times the people had filled the tank until it overflowed and had thirsted till the water therein had been wasted by the capitalists, it came to pass that there arose in the land certain men who were called agitators, for they did stir up the people. And they spake unto the people saying that they should associate, and then would they have no need to be servants of the capitalists and should bring no more for water. And in the eyes of the capitalists were the agitators pestilent fellows and they would fain have crucified them, but durst not for fear of the people.

And the words of the agitators which they spake to the people were on this wise:

"Ye foolish people, how long will ye be deceived by a lie and believe to your hurt that which is not? for behold all these things that have been said unto you by the capitalists and by the soothsayers are cunningly devised fables. And likewise the holy men, who say that it is the will of God that ye should always be poor and miserable and athirst, behold! they do blaspheme God and are liars, whom he will bitterly judge though he forgive all others. How cometh it that ye may not come by the water in the tank? Is it not because ye have no money? And why have ye no money? Is it not because ye receive but one penny for every bucket that ye bring to the tank, which is the Market, but must render two pennies for every bucket ye take out so that the capitalists may have their profit? See ye not how by this means the tank must overflow, being filled by that ye lack and made to abound out of your emptiness? See ye not also that the harder ye toil and the more diligently ye seek and bring the water, the worse and not the better it shall be for you by reason of the profit, and that forever?"

After this manner spake the agitators for many days unto the people, and none heeded them, but it

was so after a time the people hearkened, and they answered and said unto the agitators:

"Ye say truth. It is because of the capitalists and of their profits that we want, seeing that by reason of them and their profits we may by no means come by the fruit of our labor, so that our labor is in vain, and the more we toil to fill the tank the sooner doth it overflow, and we may receive nothing because there is too much, according to the words of the soothsayers. But behold, the capitalists are hard men and their tender mercies are cruel. Tell us if ye know any way whereby we may deliver ourselves out of our bondage unto them. But if ye know of no certain way of deliverance we beseech you to hold your peace and let us alone, that we may forget our misery."

And the agitators answered and said, "We know a way."

And the people said: "Deceive us not, for this thing hath been from the beginning, and none hath found a way of deliverance until now, though many have sought it carefully with hearts. But if ye know a way, speak unto us quickly."

Then the agitators spake unto the people of the way. And they said:

"Behold, what need have ye at all of these capitalists, that ye should yield them profits upon your labor? What great thing do they wherefore ye render them this tribute? Lo, it is only because they do order you in bands and lead you out and in and set your tasks and afterward give you a little of the water yourselves have brought and not they. Now, behold the way out of this bondage! Do ye for yourselves that which is done by the capitalists—namely the order your labor, and the making of your bands, and the ordering of your tasks. So shall ye have need at all of the capitalists no more yield to them any profit, but all the fruit of your labor shall ye share as brethren, every one having the same; and so shall the tank never overflow until every man is full and would not wag the tongue for more, and afterward shall ye with the overflow make pleasant fountains and fish ponds to delight yourselves withal even as did the capitalists; but these shall be for the delight of all."

And the people answered, "How shall we go about to do this thing for it seemeth good to us?"

And the agitators answered: "Choose ye discreet men to go in and out before you to marshal your bands and order your labor and these men shall be as the capitalists were: but, behold, they shall not be your masters as the capitalists are, but your brethren and officers who do your will, and they shall not take any profit, but every man his share like the others, that there may be no more masters and servants among you, but brethren only. And from time to time, as ye see fit, ye shall choose other discreet men in place of the first to order labor."

And the people hearkened, and the thing was very good to them. Likewise seemed it not a hard thing. And with one voice they cried out: "So let it be as ye have said, for we will do it!"

And the capitalists heard the noise of the shouting and what the people said, and the soothsayers heard it also, and likewise the false priests and the mighty men of war, who were a defense unto the capitalists; and when they heard they trembled exceedingly,

(Concluded on page 8)

For Peppy Service Phone 2636.

Harry's Taxi, Empress Hotel.

Classified Advertisements

Miscellaneous

RUBBER STAMPS—Order your rubber stamps from The Farmer & Labor News. One line 3 inch 60c; 2 lines \$1; 3 lines \$1.40. If another size want write us for prices.

PRINTING—All kinds of printing done at reasonable prices. Let us give you an estimate. The Farmer & Labor News, 31 8th Street, E. Prince Albert, Sask.

Help Wanted

WANTED—Men and women, interested in the Farmer & Labor News in towns in Northern Saskatchewan. Same representative also will have to canvass for advertising. Liberal commission.

Radio Service

The

NORTHERN RADIO SERVICE

Tubes Tested Free—Sets Analyzed (To radio owners in the Country)

SEND US YOUR RADIO

WORK DONE C. O. D.

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TRANSFERS

Furniture Removals Draying

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Reasonable—

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Moving - Draying - Transfer

Crating and Storage

"We Go Anywhere for Anything Any Time"

SYMPATHISERS!

—o—

Send us local news of interest. We want news in this paper from every part of the Northern Saskatchewan.

THE PARABLE OF THE WATER TANK

(Continued from page 7)

so that their knees smote together, and they said one to another, "It is the end of us!"

Howbeit, there were certain true priests of the living God who would not prophesy for the capitalists; and when they heard the shouting of the people and what they said, they rejoiced with exceeding great joy, and gave thanks to God because of the deliverance.

And the people went and did all the things that were told them of the agitators to do. And it came to pass as the agitators had said, even according to all their words. And there was no more any thirst in that land, neither any that was ahungered, nor naked, nor cold, nor in any manner of want; and every woman said unto her companion, "My sister," for so were they with one another as brethren and sisters which do dwell together in unity. And the blessing of God rested upon that land forever.

NEW AUTO WRECKER

Phone 2262 River Street West Phone 2262

We carry a full line of new and used parts for Standard makes of cars. Country orders Solicited and Promptly attended to

WRITE OR PHONE US FIRST

Listening In at the Exhibition

Of interest to our readers may be a few of the remarks directly and indirectly given at the Exhibition grounds, in and around the vicinity of the tent erected by the Farmer-Labor group of the city:

J. G. Diefenbaker says "I have read your paper through, I say most sincerely, it is good stuff." It is always gratifying to find people in Mr. Diefenbaker's station of life with an open and unbiased mind. If we can find enough men like him, we are sure of bringing Canada out of her trials and tribulations without the terrible struggle we are told must happen, before we can change the system.

Vernon Dupuis, Liberal M. P. for Montreal paid a visit to our tent, and added to the long tale of woe. According to Mr. Dupuis Fascism is our only hope and the arrow points straight to Mackenzie King as the Canadian Mussolini. Mr. Dupuis is still, apparently, hopelessly Liberal. He says he likes the Farmer-Labor people, but he emphatically doesn't like C. C. F. In other words, he admires the branches of the tree, but thinks the trunk is ugly.

Director Tom Watson, on accepting a copy of this paper, said, "Don't think that I'll be slow about reading it all." That's the spirit, and we also want the opinion of our readers after they have read it.

An old-timer was overheard to remark from the grandstand as he watched the Historical Pageant, "Where's them grafters represented that took our timber and natural resources?" Apparently, there was something missing, and that was the first thing noticeable.

His Worship, the Mayor, also got a copy of our paper, but did not seem to be caught with the goods. He made a hurried excuse of being busy and anxious to be on his way. We wish to assure

our readers that it makes good reading anywhere, even in church.

Dr. Humphries commenced a dissection of his copy as soon as he got it. Doc will find it a very healthy infant, no doubt.

Mr. King addressing the audience on the grandstand, emphasized the fact that "we are citizens of the world." It is of no use to look to any government or a group of individuals for help, that only by your own efforts can you come through." We indorse every word, except that we believe governments can lead the way out, when we have a government that is the people's government, and not Sir Herbert Holt's.

E. W. Sager, of St. Louis, gives a good account of his poll. Mr. Roberge of Battleford held a meeting at St. Louis last winter and had a record attendance. He wishes that Mr. Roberge might again visit his constituency. For the information of St. Louis and others we wish to assure them that plans are being completed to have Mr. Roberge in the very near future and also other prominent speakers.

A group composed of McKenzie King, Sir Frederick Haultain, T. C. Davis, and Dr. Robertson, visited the tent, and were pleased with the presentation of a copy of our paper. A hearty laugh from Sir Frederick followed the reminder that he had classed Mr. King and his friends with the beetles and grasshoppers, which had almost taken the last of what we had left of our living. Mr. King remarked that he would have more material for his next speech, after that. Mr. Davis says "Surely you don't hope to convert me?" To that remark we would say "We are not calling sinners to repentance, but seeking to save that which is lost."

In And About Prince Albert

OBSERVER!

A meeting will be held at the St. Catherine's school house, Friday August 4th at 8 p.m. The speakers will be Mr. and Mrs. C. T. Anderson, and J. E. Spratt. Mr. Anderson is President of the Prince Albert Farmer-Labor group. Mrs. Anderson is Constituency secretary, and Mr. Spratt is Constituency chairman.

CORRECTION

(The printer's devil, one that should be unemployed, is still on the job, even in The Farmer & Labor News. Last issue he did throw away one line in the editorial. The second paragraph on the last column should read as following:

"The present struggle is not that of merely trying to gain political power, at least so far as the C. C. F. is concerned. But they do seek to gain political power in

order to exercise the human right to save humanity from destruction, and will if, and when elected legislate emergency measures to ease the transition from the old stage to the new stage."

DANCE

The P. A. Labor group hold dances in the Legion Hall every Saturday evening at 8 o'clock. Silver collection.

THE FARMER LABOR NEWS

was delayed a day last week because of press trouble. It will also be delayed a few hours this week but we hope to be able to have it out on time from now on.

EXHIBITION

Yesterday, August 2nd, being old timers' day at the Exhibition, we had the opportunity of talking with some of the pioneers of the early days. Quite a crowd attend-

Don't Fail to Visit

THE NEW BRANCH OF THE

B.N.A. Department Store

QUALITY MERCHANDISE FOR LESS

Ladies' Ready-to-wear Quality Men's Wear

A High Grade Stock of Boots and Shoes

We Specialize in Children's Shoe Fittings

Prince Albert Saskatoon

Saskatchewan's Fastest Growing Mail-order House

PARK PARAGRAPHS

Cold weather has prevailed at the park, with rain at infrequent periods for some time. The only thing which saves the situation with regard to camping facilities is the very excellent gravling done in the camp grounds by the relief crews. The golf course is nearly ready for seeding, and will be one of the very finest courses in Saskatchewan when completed.

Of striking rustic beauty is the footbridge on the golf course, constructed by a 20c-per-day wood carver on the relief crew. The footbridge spans a small stream connecting the golf course with a highway. As in the case of the famous Bryant bridge in Regina, it would no doubt be possible to cause water to flow under this bridge. Possibly the park authorities should enlist the aid of 'Hot Air' Bryant, lawyer and engineer, also artist in "Sibbald Create," to cause water to flow under this bridge. Perhaps the same South Saskatchewan could be diverted under it. At all events, if the Conservative Minister of 'Public Loafs' cannot do it, the politicians can find some other doctor or horse trader who can be made an engineer for the purpose.

Mr. Weir, Federal Minister of Agriculture, and Mr. King, Federal

to see the old boys parade in the afternoon, also to hear the various speakers. The exhibits this year while not as large variety were of very good quality.

FROM LINDSAY LODGE

The Lindsay Lodge of the U. F. C. wishes to take this opportunity to welcome our new paper and wish it success.

Much favorable comment is being heard of the recent visit to the district of Mr. C. M. Fines of Regina. We have the grits and tories worried.

Mrs. E. W. G. Wright was Lindsay's delegate to the U. F. C. and Farmer-Labor convention in Saskatoon. Mrs. Wright will present a full report of the convention at the next regular meeting of the lodge on Monday evening, August 7th.

Political organization work of the Farmer-Labor party is rapidly progressing in this district in readiness for the next provincial election.

al opposition, are proceeding together, we understand, to expound to their awe-stricken(?) audiences, the capitalist policy of staving off trouble by tiny doses of inflation. Looks like the Liberal-Conservative, or Grittentori party will soon be a fixture in this country. Maybe we will have the "Icy-Hot" or the "Far-Near" party in the near future.

One philosopher says, "Politics is the art of getting votes from the poor, and money from the rich, on the pretext of protecting the one from the other." Sounds like the famous undercover policy of Liberalism. Since the C. C. F. is out to cripple 'big business' it will get no support from the rich. It is much more dangerous to the Canadian 'Ivar Kreugers' than the Grittentori, for these parasites know that the basis of history is economics, and that they don't care a fig who runs the government, provided they control the usury mills.

This newspaper is to be run for use and not for profit, and can only grow with the support of the exploited public. Farmers, and laborers of the north, build your own paper! You have nothing to lose but a dollar. Think it over. If you owned the paper mills, you could produce your own newspapers without first getting a banker to print a small piece of paper with his picture on it.

Isn't it a wonder that the people have not before this, voted the parasites off their backs? Why not hire the birds who now make-bellies for themselves? Why believe that earnest workers of the C. C. F., men and women like yourselves with families, want to fasten a vicious anti-god-communism upon you? To say that the government under Woodsworth cannot run the bank printing presses, and that a government under King can, and has, run the Post Office, is to say in public that King has brains and Woodsworth has not. However, when the public considers that King is standing in dead men's shoes while Woodsworth is standing in his own, it will be apparent that it takes brains to build. And no reconstruction will be done by any Grittentori Government, so long as it can borrow money from the rich to hire police.